

If these officials were guilty of any serious irregularity or oppression their conduct was examined and if their guilt was established, they were punished without fail.

Once some one complained that a certain official had caused him to be flogged without any fault on his part. On inquiry the complaint proved to be true. Upon this (Hazrat) Omar ordered the guilty official to be publicly flogged by the complainant.

However some one interceded on his behalf and the punishment was reduced to a fine of two gold pieces for such one stroke of the whip, the fine to be paid to the aggrieved person. The sentence was commuted with the approval of the complainant.

Khalid the sword of God who was the commander-in-chief of the Muslim armies in Syria gave a soldier a large reward for some conspicuous act of bravery. The Caliph came to know of this and said that if Khalid had given the reward from his own pocket it was extravagance and if from the public funds it was dishonesty. In either case he was unfit to hold a responsible post and should be dismissed.

The caliph was informed of that Ayaz the Governor of Egypt wore fine clothes and placed sentinels at the door of his residence. He at once sent some one to make an inquiry and report. The information proved true and the Governor was brought before the Caliph in the same dress. (Hazrat) Omar had his fine clothes removed, made him put on a shirt of coarse wool and employed him to tend sheep in the jungle.

Ayaz dared not refuse but remarked that the punishment was worse than death itself. Afterwards he gave a solemn pledge, that he would reform himself, was pardoned, and to the end of his life performed his official duties with scrupulous care and honesty. These examples from Islamic history show how Islam had raised the standard of public duty. We should study the spirit underlying these seemingly arbitrary acts.